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THE LIGHT-BEARER.

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Entre Nous.

Men cherish kings and other things
They have no earthly need for;
They think it nice to pay the price;
'Tis red tape that they bleed for.

Most men are fools, and many schools
Of learning help them stay so;
A little sense would save expense,
But don't you dare to say so!

—*Lucien V. Rule, in The Comrade.*

Jealousy and Violent Theorizing.

The place in animal evolution of sexual jealousy is called in question by Mr. Adolf G. Vogeler, in No. 956, as if it were a new theory. Yet Darwin's statement of it ("Origin of Species," Chapter IV., Natural Selection), has never been refuted, and I believe never controverted.

According to this accepted theory, the males who were willing and able to fight and overcome their rivals, that is, the jealously pugnacious, were most successful in leaving numerous offspring; and thus through countless generations in each successive type, from fishes and even lower animals up to anthropoid apes, the heredity of jealousy has been handed on.

Those apes who are man's nearest animal relations are found with fully developed family life, including the husband ape, equipped with jealousy to defend his marital position; therefore, presumably man's ape-like ancestors had also developed the family. (See Darwin's "Descent of Man," Chapter XX.)

Now, if we accept the views of Bachofen, McLennan, Lubbock and Morgan, whose theories on early man Engels adopted, and who were generally accredited at the time Engels wrote, in 1894, we have to believe that at this stage, when man developed from his ape-like ancestors, the powerful instinct of jealousy was temporarily so much in abeyance, and also family life so entirely discontinued and superseded as to permit of a period of tribal promiscuity, though both jealousy and the family are found universal later on.

The more credible theory is that of Sir Henry Maine, and many more recent sociologists, that the family was the original unit of society, that the tribe developed as an agglomeration of families, and that there never was a time of general tribal promiscuity.

Of course we must all admit with Darwin that "the manner of development of the marriage tie is an obscure subject"; but it is certainly no violent assumption that marriage is fundamentally connected with jealousy.

Thus I must be exonerated from the charge of "violent theorizing." And I would like to pass that charge on to our friend "Lucy Redheffer" (or "Lucifer reader," is it? or "Lucifer fed her"?), who states the heifer view of woman's position—but I read "he" in the signature, in spite of its feminine form.

Few movements for emancipation, perhaps none, have ever been so powerfully forwarded by members of the enslaved class themselves as that for the emancipation of women. And who ever knew a progressive woman who did not enjoy the friendship of many noble-minded men? As to the less than commonplace man who exercises his not very refined wit on the creature of his imagination whom he supposes he should name "the new woman," he will, judging by his present position, only be remembered in less than a century as a somewhat pathetic joke.

The concessions made to women in the last half century, and always being extended, are too numerous to describe. The right to education, to paid work, the right of married women to own property, to be the guardians of their own children, the right of political franchises, all these, and more, in America and in British countries are due to the generosity of intelligent men, but certainly most due to the initial demands of women. Does Mr. Redheffer doubt that women will obtain the right to her own person as she has obtained the right to think, work and vote? What place in his imaginative history does he give to the increasing demand for divorce, in which both the friends and the enemies of bond-marriage alike see a loosening of the bonds? He ought to know that thousands of the best men and women in civilized countries hold with John Stuart Mill that "The law of servitude in marriage is a monstrous contradiction of all the principles of the modern world and to all the experience through which those principles have been slowly and painfully worked out."

DORA FORSTER.

A Fable.

A Hermit lived in the forest, and the animals were not afraid of him. He and the wild animals used to talk together and they understood one another. Once the Hermit lay down under a tree, and a Raven, a Dove, a Stag and a Snake came to the same place to sleep. The animals began to reason why evil should exist in the world.

The Raven said: "It is all owing to hunger that there is evil in the world. When we have as much as we wish to eat, we sit ourselves on the bough and caw, and everything is good and gay and we are in every respect well off; but some other day we are famished and everything is quite the opposite, so that we can-can see the brightness in God's world and we feel full of unrest; we fly about from place to place, and there is no rest for us. And even if we see some meat afar off, then it becomes still worse, for if we fly down to get it, either sticks and stones are thrown at us or wolves and dogs chase us, and we are absolutely destroyed. How much trouble comes upon us from hunger! All evil is caused by it."

The Dove said: "In my opinion, evil does not arise from hunger, but it all comes from love. If we only lived alone we should have little trouble. Wretchedness shared makes one doubly wretched, and so we always live in pairs. And if we love our mates there is no peace for us at all. We are always thinking 'Has she had enough to eat?' 'Is she warm?' And

when our mate is away from us anywhere then we are wholly lost; we cannot help worrying all the time, 'If only the hawk does not carry her off, or men make away with her.' And we ourselves fly off in pursuit of her, and perhaps find the poor thing either in the hawk's claws or in the snare. And if our mate is lost, then there is no more comfort for us. We cannot eat, we cannot drink; we can only fly about and mourn. How many of us have perished in this way! No; evil comes not from hunger, but from love."

The Snake said: "No; evil arises neither from hunger nor from love, but from ill-temper. If we lived peacefully we should not do so much harm; everything would be delightful for us. But now if anything is done to us we fall into a rage, and then there is nothing gentle about us; we only think how we can avenge the wrong on some one. We lose control of ourselves and hiss, and try to bite some one. We would not have pity on any one; we would bite our own father and mother! It seems as if we would eat our own selves. The moment we begin to lose our temper we are undone. All the evil in the world arises from ill-temper."

The Stag said: "No; not from ill-temper, and not from love, and not from hunger arises all the evil that is in the world, but evil arises from fear. If it were possible for us to live without fear, all would be well with us. We are swift-footed and have great strength. With our antlers we can defend ourselves from little animals, and we can run from the large ones. But it is impossible to escape fear. If it is only the twigs creaking in the forest, or the leaves rustling, we are all of a tremble with fear, our heart beats, we instinctively start to run, and fly with all our might. Another time a hare runs by or a bird flutters or a dry twig crackles, and we think it is a wild beast, and in running away we really run into danger. And again, we are running from a dog and we come upon a man. Oftentimes we are frightened and start to flee, we don't know whither, and we fall over a precipice and perish. And we have to sleep with one eye open, with one ear alert, and we are always in alarm. There is no peace. All evil comes from fear."

Then the Hermit said: "Not from hunger, not from love, nor from ill-temper, nor fear comes all our troubles; but all the evil that is in the world is due to our different natures. Hence come hunger, love, ill temper and fear."

—After Leo Tolstoi, by R. Goodheart.

All By Request.

What I have to say in reply to J. L. Hicks' inquiries about Anarchistic education, will be altogether from personal observation and experience. I was not what I now call an Anarchist, even when the youngest of my children was born. But I was moving in that direction. I was an Individualist, who believed in "restraint for the prevention of invasion alone," and was gradually getting on to the idea that the distinction between that and government is not definable. My eldest child is the only one (of three) whom I ever "corrected," ever compelled to learn a lesson, or ever "restrained" from anything not actually suicidal. And all I regret is that that one was not brought up exactly like the others. But I see no reason to regret the result with any of them: and, what is more, other people see none either. The world and his wife used to be perfectly agreed that my principles would spoil any other children. But they have got through referring to mine by way of illustration. It must by no means be inferred that I left my children to get their education as they could. Two maxims determined my conduct, both of which entirely reverse the world's and his wife's. The world and wife are, or were not long since, decided that a child owed everything to those who had given it existence. My first maxim is that those who take the responsibility of giving life to a child owe everything to it. And the other is like thereunto—instead of making the child study you—as do all the world and his wife—you should study the child. You have there an original, an unique, a new character, genius, mission, which it is your business, and should be your pleasure and instruction, to aid in normally developing. This only is education—*educo*, to bring forth, or, in modern phrase, evolve. To restrain is not to educate. There are some rare cases in which it may be necessary; but as a matter of system, it should be left to Flathead Indians, Chinese duennas and manufacturers of monsters for mendicancy. It is not evolving but disfiguring, to set up a lifeless model, and force a living growing organism into the likeness of this dead idol. Perhaps I show my Scotch descent again, by failing to see that J. L. Hicks was only poking fun at Sadie Magoon when he inquired how she proposed to restrain without punishing. If so, my obtuseness needs an apology for intruding on his wit. Herbert Spencer shows very well, in the passage cited from his Education, that the restraining instinct is the tyrannical instinct—the mischievous element in government. It is natural and proper that superior information, experience, etc., should guide. No man, said Socrates, disputes the authority of a doctor in sickness, or a captain at sea. It is true he was not acquainted with anti-vaccinators. But had they existed then, he could have added a simple amendment—"or, if any one thinks he can do better than the doctor, why, in the absence of restrainment—he may try."

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Much of Lucifer's space may perhaps be saved by inviting Tom Swinburn to ask himself how railroads have been constructed and are kept up and "run," across the continent of Europe, which is divided among several jealous and unfriendly governments. If such things can be done in spite of many governments, why not in absence of any?

—

"To create a creator"—that indeed should be the end of propagating and teaching. It by no means follows that love of the sexes has no other end. But if so, then to realize both, love and propagation must be severed formally.

—

If Henry Smith reads the Bible, he knows St. Paul said "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The sectarian spirit reverses this maxim, as it does the other (very numerous) good things in the Bible. In those from whom we differ, it exhorts us, if there be any sin, and if there be any shame, to think of that. And because its nature is to divide humanity into constantly diminishing aggregates of hostility, it becomes a carrion eater, finding (or making) filth wherever it turns its eyes. I do not like that way of contemplating human affairs so well as the one St. Paul recommended. It is too like the damned in Dante's "Malebolge"; who, though none of them could deny that he had hideous sores and deformities, could always boast of ability to make the other fellow's out uglier. Therefore I wont remind Henry that the black ravishers, and the negro-burners, and the Albany wife-beater and Whitecaps, and Grover the Gross, and Ted the Terrified, were all probably legitimate sons of Christian parents. They are "things to thank God on"—and to forget; however that was. But does he see nothing of good report in Voltairine's zeal to save poor foolish Helscher from the barbarous legal consequences of that degeneracy from which he was not preserved by the law, the gospel, the synagogue, or legitimacy? It would seem Mr. Smith does not see that. Poor devil!

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Readers of Lucifer will remember that I have always counselled strongly against renewing those attempts at communistic life in a rural district whose abundant trial and failure during the forties may be read in Noyes' History of American Socialism. The city is the place for hopeful experiments in that direction—just because it is the place where you can have, not only "hot and cold water in the house, shopping in the department stores, and the theater," but Freedom. I hesitated to say anything, during the last year, which could operate to discourage our comrades at Home. But since James Haworth refers to them, he surely should remember they have been persecuted, as I always foresaw such a colony would be as soon as it obtained a particle of success. In Chicago, the very existence and location of a community, as such, would be unknown; and if any of the

members attempted active propaganda, it is as individuals only they could get into trouble, while they would have all the advantage of community support.

Before begging any more for a little space to knock out my "Vindication of Anarchism," F. Cambersey is advised to wait until I get through setting it in. I dare say "Free Society" will give him a little space then; and I am quite sure I will not give him the amusement of a controversy before. My reason, familiar to the editor, and to readers of "Free Society" who have been such longer than since 1898, is that my "Vindication" has anticipated, and answered, every objection now known to me, which I strongly suspect includes all which can be made. Space would only be wasted in publishing before the "Vindication" appears, a criticism or a reply to a criticism, which begins by saying Anarchists reason from the assumption that man, if not governed, would be perfectly sinless. It is to be regretted Mr. Cambersey should be always telling Anarchists that. Because, of course, the Anarchists know he is mistaken.

When I can reply to critics without descending to the language of insult and abuse, I shall not call the other fellows asses, and then squeal at having the epithet neatly turned. When my style is respectful and tolerant of the honest opinions of others, I shall not say the whole medical profession, and the Census Bureau, are in a conspiracy to deceive the public. When I am less dogmatic, I will not appeal to statistics without having any; and, when less self-assertive, I will not practice medicine without a medical education. When I ask for no more space than is equitable and just to others, I will not think a square too much for a reply to three columns of personal inquiries. And then, it seems, my communications on any subject will be welcome. But then I never did any one of all those things, as it is. Does the editor perhaps know of any contributor who did?

C. L. JAMES.

A College of Sex.

It may seem bold to predict that before many years there will be in this country a College of Sex. However, we shall have such an institution from necessity. On the question of sex our doctors have been a parcel of superstitious incompetents, and most of them are so still. They know nearly nothing worth knowing about sexual hygiene, in man or woman, never having discovered that sex is above all other things fundamental and requires study. A few old books, filled with gossip and guesses, comprised their information until very recently, when some real study began abroad and has made itself slightly felt here.

But the majority of doctors are as ignorant about it as ever and the public is all in the dark. Consequently we have every kind of abuse. We have the unlimited propagation of idiocy. England begins to fear that the entire nation will become tainted with insanity because the restraints on procreation are so small. A writer states that in 1884 the registered number of lunatics in England was 36,763; in 1884 it was 76,765; in 1901 it was 110,713. Lunacy is there prolific at the rate of 5,000 increase annually. They are asking how long it will be before all will be lunatics.

Habitual drunkards, consumptives, syphilitics, and all types of degenerates are also permitted to bring their kind freely into the world, to suffer themselves and injure all. Such acts should be regarded as crimes, and be prevented. Society has a right to say that incapables shall not be spawned upon it. In a comparatively short time by strictness in this regard these types could be removed from the human breed, and be replaced by healthy individuals.

It will undoubtedly come to this, that if persons in this condition do not voluntarily abstain from giving life to children whom they are certain to curse with their blight, they will be forced by society to do so, even if it requires life confinement or solation to a certain degree to accomplish it. Lunatics are of course incapable of self-control, and here all tainted persons hould be strictly prevented. Consumptives shorten their lives nculxbe tsiyacourse, which requires physical vigor that it may be performed without injury. If the preventive checks were taught to all so that those who ought not to have children might still have a proper degree of sexual life, a long step would be taken toward solving the problem of badly-born children. Women would protect themselves if they knew how and were taught that they should do so. This is one of the questions to be carefully considered by a sex college.

Another is, How much sexual intercourse should people indulge? There is the most fantastic uncertainty about this, the books, medical and pseudo-medical—and in fact they are about all pseudo—guess all sorts of guesses. Some say, only when children are wanted. Others declare that all sexual communion is a positive loss to the physical vitality, and that it shortens life. Still others reply that it is a necessity of the normal being, it should be regularly performed, and it lengthens life.

Who can tell us? Who has ever made a scientific, an intelligent study of it? It would require large data, and sometimes difficult to obtain. Nevertheless even the ordinary doctor's books are overloaded with relevant material, and it could be multiplied if the doctors were trained.

Look at the sexual quacks who batten on the ignorant because the sufferers do not know where to find the wise.

Into these and a multitude of related subjects a college of sex would make a deep and patient investigation, giving the sexual phenomena a place of at least as much importance in the world as a pain in the stomach. The neglect of this field will be considered by our descendants as one of our many titles to shame. We shall be dead, however, and only the suffering we have caused will live after us.

MORRISON I. SWIFT.

William E. Curtis continues to collect curious epitaphs. Among the number which a friend sent him is the following, which the friend found in a churchyard near Plymouth:

Here lies a poor woman
  Who always was tired;
Who lived in a house
  Where help was not hired,
Her last words on earth were:
  "Dear friends, I am going
Where washing ain't done,
  Nor sweeping, nor sewing;
But everything there is
  Exact to my wishes,
For when they don't eat
  There's no washing the dishes.
I'll be where loud anthems
  Will always be ringing;
But, having no voice,
  I'll get clear of the singing.
Don't mourn for me now,
  Don't mourn for me never;
I'm going to do nothing
For ever and ever.

—*Troy Press.*

Clubbing With the Arena.

For many years "The Arena" and Lucifer were sent to subscribers for the clubbing rate of five dollars, or the price of the "Arena" alone. Now they are offered for two dollars and fifty cents—the yearly price of the "Arena" alone. All who remember the place in journalism held by the "Arena" under the editorship of B. O. Flower, will be glad to know that he once more holds a chief place on its editorial staff, and that with him are associated Charles Brodie Patterson and John Emery McLean, both well known as leaders of advanced thought.

The March "Arena" contains many inviting articles, such as "The Passing of Church Influence," by Duane Mowry; "Law and Human Progress," by Chief Justice Walter Clark: "Giuseppe Mazzina," by B. O. Flower; "The Initiative and Referendum," by W. S. U'Ren; "Rights of Children," by Carrie L. Grout; "Topics of the Times" (editorial), B. O. Flower, etc.

There is only one thing worse than the desire to command, and that is the will to obey.—*Professor Clifford.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Brief Mention.

Prominent among the articles that make this week's Lucifer an exceptionally good one is "A College of Sex," by Morrison Swift. How many thinkers have yet discovered that "sex is above all other things fundamental and requires study"? We have millions of money spent yearly on colleges that teach science and art, but none to teach how to be well born, by a proper understanding of the uses, the forces of sex.

Another very interesting article is that of Dora Forster in reply to Adolf G. Vogeler and Lucy Redheffer. Dora is too keen-sighted to be imposed upon by masculine wit at the expense of the "new woman"—which of course means the TRUE woman.

C. L. James is *sui generis*—none like him—as he says of himself. His article for this week was in type and the proof not seen by me until too late for comment. Next week, the weather clerk and other overruling powers permitting, a few of his points will receive attention. M. H.

The following paragraphs from a letter written by James F. Morton, of Home, Wash., will be of interest to Lucifer's readers. We congratulate our friends on the revival of their paper, and heartily wish them success. It is to be hoped that there will be enough calls for Mr. Morton to enable him to make an eastern trip in the near future. He is a logical, forceful, earnest, and convincing speaker.

"Please announce in Lucifer that 'The Demonstrator,' as a successor to 'Discontent,' will appear regularly as a weekly paper, containing the news of Home, and discussion of social questions. The first issue will be out March 4. Kindly request any former subscribers to "Discontent" to send immediate notice of any change of address.

I should make an eastern visit this summer, if I could find any way of meeting the expenses of the trip. There are many important reasons which make me wish to see Boston, New York and Chicago again, at as early an opportunity as possible. I like the Pacific Coast as a place of residence, but am anxious to revisit the east before long.

A Question of Veracity.

Under date February 21, 1903, the "Truth Seeker," New York City, prints the following on its editorial page, first column:

"Mr. Moses Harman says that Colonel Ingersoll was once asked why he did not speak for 'the workers, for the ill-paid toilers, the wage-slaves, in field, factory, mine, and mill,' his answer was that 'the average wage worker deserves all the ill-treatment he gets,' and that 'for the most part the wage earners are willing slaves, ignorant and stupid, not worth saving.'

Mr. Harman does not say where or when Colonel Ingersoll said this, and that he ever said it, or used any language which can fairly be construed to mean it, we do not believe. In 1886, in his lay sermon before the Secular Union Congress in Chickering hall, this city, he said: 'There is something wrong in a government where those who do the most have the least. There is something wrong when honesty wears a rag and rascality a robe. I cannot do much, but I can at least sympathize with those who suffer. . . . Great wealth is the mother of crime. On the other hand are the abject poor. And let me ask tonight: Is the world to forever remain as it was when Lear made his prayer? Is it ever to remain as it is now? I hope not. Are there always to be millions whose lips are white with famine? Is the withered palm to be always extended, imploring from the heart of respectable charity, alms? . . . My sympathies are with the poor. My sympathies are with the workingmen of the United States. . . . "But," some say, "those workingmen are dangerous." I deny it. We are all in their power. They run all the cars. Our lives are in their hands almost every day. They are working in all our homes. They do the labor of this world. We are all at their mercy, and yet they do not commit more crimes, according to their number, than the rich. Remember that. . . . While I live I am going to do what little I can to help my fellow-men who have not been as fortunate as I have been. I shall talk on their side. I shall vote on their side. . . . I shall do what I can to hasten the day when this land shall be covered with homes, and when by countless firesides shall sit the happy and loving families of the world.'

"Colonel Ingersoll believed that no man should own land who did not use it, and he believed that if the workingmen could be home owners they would be better off and more independent. He was not an Anarchist, nor a Socialist, nor a Communist, but an Individualist. He wanted every workingman to own a home, and he thought such homes should be exempt from taxation, so that they could not be lost. That he ever thought or said that the wage-earner is so stupid that he is not worth saving we do not believe. It is up to Mr. Harman to prove what he writes.

REPLY.

Once upon a time a certain American showman became so famous that foreigners were in the habit of addressing him simply as "Barnum, United States of America"—the inference being that everybody in the United States was supposed to know in what particular city or town he was to be found at any given time. Such is the legend.

Until seeing the editorial just quoted I was not aware that, in fame, I am a second Barnum! Nor that it is a matter of any particular concern to the friends and admirers of the late Robert G. Ingersoll whether the individual known in mortal life as Moses Harman speaks well or ill of the great Agnostic orator.

Since, however, my opinions and statements are considered of sufficient importance to cause a column of the presumably valuable space of the "Truth Seeker" to be devoted to refuting a brief statement of mine in regard to certain alleged utterances of Robert G. Ingersoll, I will try to explain and defend my act; premising, to begin, that it would have been much more satisfactory and, as I think, more manly, to come out from behind the breastworks and tell me plainly who my accuser is. The editorial "we," the impersonal we, may mean much or little. It would mean more if the paper would give the name of its responsible editor. The "Truth Seeker" was founded by D. M. Bennett, a man whose moral courage did not fail him when threatened by the agents of the American Inquisition. Why should his successors hide their identity behind a "company," or behind that company's agent? Would not the name of the responsible editor, or at least the name of each individual writer, be more in accord with the gospel of Individualism, to

the defense of which gospel, or cult, the "Truth Seeker" seems to be mainly devoted?

But whoever the writer of that particular editorial may be—whether man, woman or child—the challenge to furnish the proof of what I said in a recent Lucifer shall not go unheeded. On seeing the "Truth Seeker's" challenge, I wrote to a well known labor leader of this city, inclosing a copy of the article complained of, and this is his reply:

"In the fall of 1887, District Assembly 49, Knights of Labor, New York City, appointed a committee and authorized it to organize a delegation of representative men to go to Illinois and intercede with its governor for the lives of the condemned Anarchists. Two members of the committee waited on the Colonel and requested that he be one of the delegation. We went all over the situation and, as the conference was about to close, he turned to me and asked several pointed questions. I answered frankly. He then laid his hand on my shoulder and said: 'Quinn, the workingman may be worth living and dying for a couple of million years from now, but the dirty —— —— are not worth it today.' It was said by way of advice to me, as for some time I was considered too rash, and he feared I should get into trouble.

"During President Cleveland's first administration I was on a committee to organize a public demonstration at Cooper Institute, to protest against the enactment of the Russian-American extradition treaty, and called upon the Colonel with a view of having him address the audience. We went into the matter and in the course of the conversation he said with his usual frankness to me: 'If I can drive a dagger into the heart of that old whore, the church, I shall have contributed my share to the liberty of men.'

"This was his exact language as near as I can recall.

"Fraternally yours, T. P. QUINN.

"Chicago, Ill., Feb. 23, '03."

If our readers will compare what I said, not a partial extract from same, in No. 956, with the language of Col. Ingersoll himself, as reported by one of the committee appointed to wait upon him to solicit his powerful influence in behalf of the condemned champions of the Chicago workingmen, they will see that I was much within bounds. While in that statement I professed only to give the substance of what the great orator was reported to have said, I really made the report much milder and far less harsh and offensive than the original utterance appears to have been.

It is easy, as we all know, to state a half-truth in such a way as to make it equivalent to a whole falsehood. Is not this a case of this kind? If the "Truth Seeker"—the man or the woman behind the pen—had reproduced as much of my editorial as I have done of his, his readers would have seen that I said much more in the great Agnostic's favor than I did in his reprobation. In this regard the "Truth Seeker" seems to follow the lines of policy adopted by the great partisan dailies. All the good concerning its own heroes and policies must be told and all the unfavorable facts denied or concealed.

For myself, I have no heroes to worship and no policies, as such, to defend. I try to speak the truth in regard to men and things, living or dead, without fear or favor, whenever I think it necessary to speak at all.

I have little use for the old Latin maxim, *De mortuis nil nisi bonum*—"say nothing of the dead except good." To me this is too near akin to Asiatic ancestor worship to be useful to the living or honorable, even, to the dead. The best use we can make of the departed is to study their lives in the light of truth and reason, avoiding their failures, their voces, their crimes, and emulating as far as possible their successes, their virtues, their goodness and greatness. To do this their frailties must be known, their mistakes, their vices and crimes, as well as their merits, their virtues, their excellencies.

Wonderful man as he was, Robert G. Ingersoll was no saint; did not profess to be such. He was philosopher enough to know that he was just as good and as bad, as high and as low, as wise and as foolish, as small and as great, as his heredity and his environment permitted him to be, and hence both praise and blame should be eliminated from the equation.

When we remember that he was a lawyer by occupation and a politician by training and inclination—a politician with abilities and prospects of the very highest—the wonder is not that he was inconstant, illogical, inconsistent and fallible, but rather that he made as few mistakes as he did; the wonder is that the man was not completely sunk in the lawyer and the politician—as is so generally the case under like temptations.

* * *

To sum up this question of veracity in few words: I have not sought controversy with the people, the "we," who now conduct the "Truth Seeker"—have never sought controversy with them or with any other of my contemporaries. As a journalist it is my business to tell the truth, as before said, in regard to man and his work—using man in the generic sense,—"extenuating nothing and setting nothing down in malice."

Robert Greene Ingersoll was eminently a public character. As a lecturer and writer for the public he had few equals. As a man, as an orator and as a writer he belongs to the public and is therefore a legitimate subject of criticism. His private life was not called in question by myself or Mr. Quinn, but rather his attitude towards one of the most vital of the public questions of the day and age. I had heard the story often, and knowing the history of Col. Ingersoll's connection with the Republican party I did not doubt its substantial truth, and therefore considered myself quite justified in using this episode in the way I did—to illustrate what I had reason to believe the evolution of this great man's mind and character.

Once more only: I look upon the memory of Robert G. Ingersoll as that of a brother, a brother beloved, a brother engaged in similar work to my own, and having a common aim. His specialty was the overthrow of ecclesiasticism; he doubtless believed it best to concentrate his forces upon that alone. Only in his last appearance before the public did he declare himself unequivocally in favor of free motherhood and self-ownership of woman, the most important of all reforms. While still in the vigor of manhood his attacks of apoplexy had probably warned him that it was time for him to come out plainly and tell what he believed to be the "solution of the whole matter." This declaration makes his memory doubly dear to me.

Yes, Robert G. Ingersoll was—is—my brother, my younger brother. In life he was two years my junior. At one of his later public appearances in Chicago I had the pleasure of taking him by the hand, having been introduced to him and his wife—my daughter and myself—by Captain Robert C. Adams. Now he is gone, while I still linger on the shores of mortality, and if when I shall have followed him those who remain behind shall treat my memory as kindly and tenderly and yet as justly and truthfully as I have tried to treat that of Robert Green Ingersoll I shall have no cause for complaint on that score. Emerson says, "A simple, manly character need never make an apology." I certainly have none to make in this instance.

M. HARMAN.

Mary Wollstonecraft.

I hope you will devote a number of Lucifer, in April, to Mary Wollstonecraft. The "Truth Seeker" has for years had a Paine number; the "Freethought Magazine" an Elizabeth Cady Stanton number. Flora Fox is right in requesting consideration of the claims of the author of the "Rights of Woman."

It was at my request that the address on Mary Wollstonecraft was delivered by Voltairine de Cleyre in Chicago, 1893, and it was a success; likewise the lecture by T. B. Wakeman on the same subject in 1896.

Since then nothing has been done to throw light upon the work of this marvelous woman.

I find the best work in any cause is done by volunteers; so I hope the liberal women will sharpen their pencils and get their

thinkers to work, and send their contributions in as soon as possible.

I am fortunate in having almost a complete collection of the writings of this famous woman, and am surprised that so little is known about her writings even among the liberals.

In every orthodox home you will find portraits of saints upon the walls of their rooms and I think in this artistic age the spirit of refinement should exist in the homes of the radicals, by having the best portraits of their reformers framed and hung in their studies.

Like Thomas Paine Mary Wollstonecraft has been maligned and misrepresented. Wampole called her a hyena in petticoats, and even worse names have been applied to her.

She and Thomas Paine lived in Paris during the Reign of Terror and I have very fine portraits of both painted at the time, of which I can have duplicates (with autographs) taken for those who want them. Mary Wollstonecraft's portrait is by Opie; Thomas Paine's by Daboz. Mounted. 15 cents each.

I intend to make a pilgrimage to the places made historic by Paine—White Plains where he wrote his "Crisis"; Bordentown where he lived and made the models of his bridge; Rocky Hill where he was entertained by General Washington; New Rochelle where he was buried in 1809.

I hope the writers will take up the different works of Mary Wollstonecraft, or the several phases of her life, so that we can have a general idea of her work.

Special numbers are a success when devoted to a special object. If Washington why not Wollstonecraft?

Enclosed is the almighty dollar, so that I may have the light of Lucifer another year. JAMES B. ELLIOTT.

3515 Wallace St., Philadelphia, Pa.

VARIOUS VOICES.

A Subscriber, So. Dak.:—J. L. Hicks in No. 957 calls for more light upon the subject of child raising. Here are a few suggestions: Let child raising be recognized as a business by itself, conducted by experts, as Charlotte Perkins Stetson puts it in her book, "Woman and Economics." Here is the plan: As soon as the period of lactation is past, place the child in a kindergarten boarding school where it is kept and cared for day and night, giving it the advantages of child society and expert care and training away ahead of what parents are able to do, from lack of knowledge and experience in baby raising. From the time the child is able to work the earth, to plant a seed and cultivate the growing plant to maturity, it is kept busy at work, study and play; given the results of its labor and educated to buy its own clothes and other necessaries, as well as to save and invest, and lay plans for after maturity.

Now comes the critic and says: "All very well, but this costs money. None but the rich could adopt this plan."

The fact is, this is far cheaper than the present plan of child rearing, provided woman's labor is recognized as of value. Figure this out for yourselves. Lucifer's space is precious, and this is enough.

—

Hortense M. Phelps, Lily Dale, N. Y.:—Brother Hicks thinks an exchange of ideas concerning the training of children would be good. I think children should be merely held in check. Have quite loose reins, but keep an eye on them constantly, so they will not get hurt or hurt others. I raised two boys and two girls. I trained them to be self-dependent while young, and all have done well for themselves. I never suggested to them the idea that I thought it possible they would tell me an untruth. They had my confidence and love.

—

A. J. Merakergaard, Sioux Falls, S. D.:—It is very sad that such a bright and noble woman as Ida Craddock was forced to die by her own hand, but the cause of her tragic death will open the eyes of thousands of ignorant people. She wrote to me from Denver a pathetic letter, in which she said it was her mission to spread light on the sex life of men and women who groped in darkness. A young and loving woman confides in her sweetheart, a man in the prime of life, of whom she knows only that he loves her. Imagine her grief and horror when she finds, alas! too late, that she has married a man lower than a beast. No wonder that a noble woman like Ida Craddock gave her life to save her sisters from such a horrible fate. Her memory will glow like a star on a dark night for the coming generations in all parts of the world.

—

Mrs. Lucina Pool, Swanton, O.:—Enclosed find $3—one for Lucifer, one for Abner Pope, and one for "Love's Coming of Age." Years ago I received a letter from Brother Pope stating that he would pass through Swanton on a certain day, but I did not see him and I have never heard from him since till I read in Lucifer that he is at Home, Washington. I will be 86 years of age next July.

—

Walter Breen, Omaha, Neb.:—I sent a small donation to Brother Hope when I saw your article in Lucifer on January 29. The future workings of this interesting colony at Home will be watched by all radicals. If we had one hundred colonies, even if they were theocracies like the Oneida Community, we would have more independent thinking than we have at present.

—

Miss M. M., Mich.—I am interested along this line, and from what I have read of your marriage theory it strikes me as the only sensible solution. I have taught in the public schools of Michigan for about ten years and have had abundant chances to judge of the present system of slavery in marriage. I am thankful I haven't experimented with it.

—

Miss M. S. J., Skowhegan, Me.:—I am very much interested in my first copy of Lucifer, received to-day. Find herewith an order for books and $2 pay for the same. The thought is comparatively new to me, and I want to get all the light on it that I can. If you have any back numbers of Lucifer you send free, I would be pleased to receive them.

—

J. L. Hicks, Abilene, Tex..—Clarence Darrow's "Resist Not Evil," which I ordered of you some time back, came all right. I have read it, and can hardly express my admiration of the sense and spirit evinced by the author. He puts the non invasive, non-resistant doctrine of Jesus on a common-sense, rational basis.

—

Elisha Crawford, Orchard, Iowa:—I am growing old and am almost unable to see to read, but wish the good work to go on. Inclosed find $1 to renew my subscription to Lucifer.

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